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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

PAUL'S MISSIONARY TRAINING AND ACTIVITY

Submitted by

Marguerite Griswold English

(A.B., Vassar, 1908)

In partial fulfilment of requirements for
the degree of Master of Arts

1928

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Submitted by

Walter G. B. Gifford

(A. B. Degree, 1929)

July 1929

In partial fulfillment of requirements for

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I. Introduction

The world of to-day is facing a great missionary crisis. The problem before us is whether the missionary is still needed in foreign lands, and if he is needed, what should be his relationship to the people whom he goes out to help and to teach a fuller knowledge of Christian truth and of the principles of Jesus Christ.

We realize that about two per cent of the people in non-Christian lands have accepted the Christian message, and for that reason we should feel spurred on to further the Kingdom of Christ in those lands. We read in the New Testament, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law¹ hangeth, and the prophets." How can we promote Christ's kingdom and truly love Him, if we do not love His people enough to go out and help them, even unto the uttermost parts of the

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Matthew 22: 37-40

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hinges, and the prophets." ¹ How can we promote Christ's

Kingdom and truly love Him, if we do not love His people enough

to go out and help them, even unto the uttermost parts of the

earth? How can we truly love Christ, if we do not follow His command to love our neighbor as ourselves? Sending out missionaries means just that, taking Christ's love to the ends of the earth and bringing about international friendships among all people.

Paul waited for his call to go over into Macedonia, and when he heard that call he went. The people of Asia and Bithynia were not ready for Paul's message, so he was prevented from entering those countries.² Missionaries have encountered this same problem. They have not been allowed into certain countries, until the people of those countries were ready to tolerate or to receive Christ's message. It was not many years ago that Korea was "A Hermit Nation" under the protection of China. Even the Japanese were refused admittance, and signs were posted along the streets, "If you meet a foreigner, kill him." Now, the Koreans welcome the missionary and urge him to return when he goes on furlough. Truly, the fields are white and ready for the harvest.

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²
Acts 16: 6-8

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New light is needed in solving these old problems which
 Paul faced in his day. The problem of promoting properly

and Christ-like love among all nations is a big one. It is not only a problem of bringing peace on earth and good-will toward men, but it is also a problem as how best to establish and perpetuate Christian ideals in the hearts of all men and to bring peace on earth to all men of good-will.

Peace conferences and leagues of nations have not been able to solve these peace and world friendship problems. Organizations of various kinds have sought to solve them and have not succeeded. Paul sought in his churches to do away with rivalries, with factions and factionalism. Just as we are trying to unite and federate our churches of to-day into a better brotherhood and Christian fellowship, so Paul in his day had this same problem to face and while facing it, he was inspired to write those two great chapters, the eighth chapter of Romans and the thirteenth chapter of First Corinthians.

The specific aim of this thesis is to show how Paul was specially fitted to undertake missionary work among the Gentiles; how he was called and what was the meaning of his call and conversion; how his fellow-workers aided him in his work

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and how the principles and methods which he used in his work have a direct influence and bearing on the mission work of to-day. The purpose of this thesis is to show the deep significance of Paul's teachings and how these are influencing the world to-day in presenting a true picture of the risen Christ as our intercessor in giving a better understanding of the teachings of Christ.

II. Paul's Preparation

Paul of Tarsus was an outstanding son of his race. He could well say that he was a Hebrew of the Hebrews. He advanced in the Jews' religion beyond many of his own age, for he was more exceedingly zealous for the traditions of his fathers.³ To him, as to all true Israelites, piety and education were inseparable. Education was the handmaid of religion, and religion was the sponsor of education.

The history and literature of his race had influenced Paul in a marked degree. The instruction which he received was exclusively religious in character, and was confined to a study of the Law and the Prophets and to the interpretation of

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Galatians 1:14

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Jewish tradition and apocalyptic writings. His work as a student did not proceed upon a historical or literary basis, but consisted of committing memory passages from the Scriptures, so he was literally steeped in "the tradition of the elders." He received lessons from the Pharisees in missionary zeal and devotion to a cause. Through them he was prepared for faith in the resurrection, and he shared their belief in spirits, angels and demons. He also received from them his conception of nature, heaven, hell,⁴ earth, sin, judgment and other items of theological training.

Paul's educational ideals were stimulated by the training he received from the Pharisees. He was brought up to consider the study and observance of the Laws of Jehovah as the supreme aim in life. Honoring his father and mother, acts of benevolence and kindness, hospitality to strangers, visiting the sick, devotions in prayer, promotion of peace among men, and study in general occupied a prominent place in his life, but the study of the law occupied the foremost place.

Paul's educational leaders were such men as the Legislator, the Priest, the Psalmist, the Prophet and the Scribe. Their combined contributions to the cause of moral and intellectual

⁴ Lowstuter, W.J. Paul, Campaigner for Christ, pp. 34-38.

Jewish tradition and apostolic witness. His work as a student
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 Their combined contributions to the cause of moral and intellectual

culture provided him with "a catena of pedagogic principles without a parallel in ancient literature."⁵

The Wisdom Literature re-enforced the foundation of this magnificent superstructure which finally was organized into the school system of the Talmud, which even in Paul's day was exercising a strong influence, and which was largely shaping the training of Paul. This superstructure was first domestic, and then scholastic in the training it afforded. The fundamental principles of this system, as applied in home and school, constitute our next points of interest.

First and foremost among these principles was the duty and responsibility of parents. The parents ruled by divine right. The mother kept the home, and the father, as head of the household was responsible for the education of the children. The first duty of children was to honor and obey their parents. Child nature was considered to be irresponsible, foolish and rebellious, and so stern discipline was advocated as the best teacher. In this way the child's will was supposed to be properly trained, and his life rightly ordered.

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Kennedy. Hastings' Dictionary of the Bible, vol. 1, p.646.

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upon the sons of Israel. "Education: catholic, compulsory and gratuitous" was the cry of the day. The ignorant were without excuse, and the man who could not read was no true Jew. Every Jewish community supported a school, and religion itself was considered a matter of teaching and learning.

The teacher held a position of honor. Honor and obedience were due to parents, but reverence and greater honor was due to the teacher. Teachers were regarded as Lights of Israel, the Princes of the people, the Pillars of Israel, and were always held in great respect.

The teacher had a high ideal set for him. He must be pleasant, prudent, wise, learned, well-read and thoughtful. He must have a good memory and know how to ask and answer questions readily and correctly. He must be married and not too young, so that he would be wholly devoted to the needs of the pupil. No woman was allowed to teach, for her sphere was the home. The teacher was expected to give his services gratuitously, or at least to earn part of his living by some other livelihood.

The keynote of the teacher's method is best described in

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The keynote of the teacher's method is best described in

the Latin maxim, "Repetito mater studiorum".⁶ Reviews and more reviews was the constant practice. "To review one hundred and one times is better than to review one hundred times," was a favorite saying. Thoroughness and perseverance were continually urged. What wonderful principles these were to be used in Paul's future missionary work!

In the Rabbinic College at Jerusalem Paul was brought up "at the feet of Gamaliel, instructed according to the strict manner of the law" of his fathers.⁷ It was here that Paul learned how to draw conclusions and apply the argumentative principles so rigorously adhered to by the Rabbis.⁸

Gamaliel was one of the most popular and revered rabbis of the day. It is recorded that above other Jewish teachers he was free from prejudice against Greek thought. In fact, he was an enthusiastic student of Greek literature, and was free from the ordinary narrowness of the Pharisees. His discourse before the Sanhedrin,⁹ in which he set forth his convictions about the course to be taken in dealing with the Christians was most prudent and

⁶ Hastings' Dictionary of the Bible, vol. 1, p.651.

⁷ Acts 22:3.

⁸ Kuist, H.T. Pedagogy of St. Paul, p.40.

⁹ Acts 5:34-39.

the Latin name, "Hegelian Method". Reviewers and more reviews was the constant practice. "To review one hundred and one class is better than to review one hundred class," was a favorite saying. Thoroughness and perseverance were continually urged. What wonderful principles these were to be used in Paul's future missionary work!

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⁶ Hastings' Dictionary of the Bible, vol. I, p. 551.

⁷ Acts 22:3.

⁸ Knist, H.T. Pedagogy of St. Paul, p. 40.

⁹ Acts 2:34-35.

sagacious. He gave neither a negative decision nor a verdict in their favor, and was willing to suspend judgment until further light could be thrown on this new situation.

The influence of such a teacher upon Paul's life cannot be fully estimated. His instruction and personality must have exerted a deep and abiding influence, for Paul's mind and heart were always eager for knowledge and a true view of life. His personality probably instilled into Paul's consciousness many ideas and principles which later on found expression in his remarkable teaching qualities.

Paul was a Pharisee, and a Hellenistic Pharisee, "of Tarsus in Cilicia, a citizen of no mean city", ¹⁰ "a Roman born". ¹¹ The city of Tarsus was a prosperous city. Its life was quite cosmopolitan and offered influences which contributed later toward preparing Paul for his world vision and for his work among the nations. It was a city acquainted with Greek literature and philosophy, for it was the seat of one of the great Greek universities. It was a city suited by its equipoise between the Asiatic and Western spirit to mold the character of the great Hellenistic Jew. ¹²

¹⁰ Acts 21:39.

¹¹ Acts 22:28.

¹² Lowstuter, W.J. Paul, Campaigner for Christ, p.31.

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Acts 21:39.
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Acts 22:28.
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Lawrence, W. J. Paul, Campaigner for Christ, p. 31.

Strabo, who wrote or compiled his geography about the Christian Era, says that the Tarsians had an enthusiasm for philosophy and for education generally. He says that nearly all the students in Tarsus were natives, strangers rarely come, but the Tarsians go abroad to study, and are apt to stay abroad when they have got their education.¹³

In the cosmopolitan atmosphere of Tarsus, Paul's pedagogical learning was increased. On the practical side of life he had learned a trade, and had acquired a language. The impact of Greek was all about him, while the sights and sounds and countless impressions of innumerable experiences enriched his imagination. His contact with the Roman world gave him a knowledge of men and an insight into human nature.¹⁴

III. Paul's Missionary Call

J.P. Smyth speaks of Paul's conversion as the great crisis in Paul's life,¹⁵ and it undoubtedly was, for it was the turning point in his whole career and constituted his call to do the Lord's work. As Paul was journeying towards Damascus, suddenly a light shone from heaven, and he heard a voice

¹³ Glover, T.R. Paul of Tarsus, p.6.

¹⁴ Kuist, H.T. The Pedagogy of St. Paul, p.46-47.

¹⁵ Smyth, J.P. Story of St. Paul's Life, p.32-39.

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- 13 Glover, F. R. Paul of Tarsus, p. 6.
- 14 Kline, H. T. The Pedagogy of St. Paul, p. 46-47.
- 15 Blyth, J. F. Story of St. Paul's Life, p. 32-33.

saying, "Saul, Saul, why persecutest thou me?" When he knew that it was the Lord's voice speaking to him, Smyth says that Paul believed instantly and gave himself in absolute self-surrender when he answered, "Lord, what wilt Thou have me do?" Smyth says that Paul never wavered as to what he saw and heard. Paul tells the story repeatedly and always substantially the same story. The men who were with Paul were not able to see the vision that Paul saw. In Acts 9 verse 7, "The men who journeyed with him stood speechless, hearing a voice, but seeing no man." This vision was the unalterable conviction of Paul's life. It shook him to the depths of his being, because he had actually seen a vision of Jesus Christ.

There are many ways of explaining this conversion experience, and three main ones are given in Professor Lowstuter's "Paul, Campaigner for Christ."¹⁶ He says that it may be interpreted, (a) as a literal experience, namely, that Jesus was visible to the physical eye, (b) that we are indebted to Paul for the account and that it is an attempt on Paul's part to make intelligible

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to others a great inner experience of his own life. It was a vision that came through the inner senses rather than an objective manifestation, (c) that others see in Paul's experience the culmination of a long process that had been going on in Paul's mind. It was due to doubts and uncertainty in his mind as to whether he was following the right course of action in hounding Christians. The writer likes to think of this vision as an inner experience and as a direct revelation of God's will for Paul's life. Many others have had similar spiritual experiences which they like to compare with Paul's experience, and which have also been turning-points or periods of consecration in their lives.

The missionary should always have the qualifications of a teacher, and Paul was a born teacher, as well as a man who acquired much experience in teaching. Paul insisted on calling himself a teacher, and his experience justified this claim. He made it a habit of his life to turn his daily experiences into teaching situations.

If we follow Paul's teaching experiences, we find that he taught in the Jewish synagogues (Acts 9:20; 13:5,14; 14:1; 17:17; 18:26; 19:8, etc.), by a river-side (Acts 16:13), in a

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If we follow Paul's teaching experience, we find that he taught in the Jewish synagogues (Acts 2:14; 13:14; 17:17; 18:26; 19:8, etc.), by a river-side (Acts 18:17), in a

prison (Acts 17:17), on a hill-top (Acts 17:22), in a school (Acts 19:9), in an upper chamber in a Greek city (Acts 20:8), from a staircase (Acts 21:40), in a council chamber (Acts 2:30-23:1 ff.), in a court-room (Acts 25:6,23), on shipboard (Acts 27), and in a private dwelling in Rome (Acts 28:31). He also taught in public (Acts 20:20; 18:28), and in private (Gal. 2:2), and from house to house (Acts 20:20). He instructed individuals (Acts 26:27 ff.), as well as crowds (Acts 14:11; 17:22 ff.) groups of men (Acts 15:4), groups of women (Acts 16:13), and mixed groups (Acts 21:5). He taught on the Jewish Sabbath (Acts 13:14; 16:13, etc.), and on the first day of the week (Acts 20:7, etc.), from morning till evening (Acts 28:23), until midnight (Acts 16:25; 20:7,11), and "even till break of day."

In the groups which Paul taught there were Hebrews (Acts 13:16 ff.; 19:10; 22:1 ff., etc.) Greeks (Acts 17:16 ff.), Romans (Acts 28:30), barbarians (Acts 28:1), friends (Acts 20:7-37; cf. Gal. 2:9), foes (Acts 23:1-10), and strangers (Acts 17:20), there were philosophers (Acts 17:18), soothsayers (Acts 16:16 ff.), orators (Acts 24:1), jailors (Acts 16:19-34), prisoners (Acts 16:25), slaves (cf. Philm. vs.10), the sick (Acts 14:8 ff.), soldiers (Acts 28:16), and sailors (Acts 27:21); women

prison (Acts 17:17), on a hill-top (Acts 17:22), in a school
 (Acts 17:22), in an upper chamber in a Greek city (Acts 20:8),
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 22:11), in a court-room (Acts 22:12, 13), on shipboard (Acts
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 17:20), there were philosophers (Acts 17:18), sophists (Acts
 18:15-17), orators (Acts 24:1), teachers (Acts 18:19-24), pris-
 oners (Acts 16:25), slaves (cf. Phil. 4:10), the sick (Acts 14:
 8-10), soldiers (Acts 28:16), and sailors (Acts 27:21); women

devout (Acts 13:50), honorable (Acts 17:12), and industrious (Acts 16:14); rulers (Acts 13:7), magistrates (Acts 16:35 ff.), governors (Acts 23:33; 24:10), a king and queen (Acts 25:13). Paul's life was one teaching experience after another. He taught whenever he had the chance, wherever he happened to be, and whomsoever came within his influence. He was a world teacher. His voice was silenced centuries ago, and yet his words are traveling down the ages. Even though he is dead, his teachings are influencing the world of to-day.

Paul had a wonderful knowledge of human nature. This knowledge is seen in his recognition of individual and racial differences among men, and his ability to distinguish between different dispositions and temperaments. This fact conditioned his points of contact and shaped his methods of approach. Among the Jews he used the history which meant so much to them when he wished to make them well disposed toward him. He also used their language and customs when he wished to conciliate them. Among the Romans he used the fact of his Roman citizenship when he wished to gain prestige, and establish sympathy. Among the Greeks he reasoned in their market-place about his "new teaching", and consequently won a hearing. He adapted his

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address to their mode of thinking and gained their interest by
 quoting from their literature.¹⁷ He had learned how to become all
 things to all men¹⁸ - a most desirable trait in all teachers.

Paul also had a thorough knowledge of his subject, as well as a profound knowledge of men. He knew his Hebrew Bible and he had mastered it, and this knowledge became the focal center of his education. All of his other knowledge centered in or radiated from this point. After Paul's experience on the Damascus road, Christ was at the center and controlled the center of all life and education.

Paul's knowledge of men and of subject-matter held an important place in Paul's conception of the teacher's function. In selecting leaders for the church, one of his requirements was that they be "apt to teach",¹⁹ meaning that the ideal leader should have the qualities of a teacher, namely, reasonable adherence to convictions, skill, patience and untiring perseverance.

Adolf Deissmann gives us a splendid picture of the personality of Paul.²⁰ He says that the immense contrasts in Paul's nature reveal his human greatness. Paul had room in

¹⁷ Acts 17:16-34.

¹⁸ I Cor. 9:19-22.

¹⁹ I Tim. 3:2; II Tim. 2:24.

²⁰ Deissmann, A. Paul, pp. 59-81.

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 18
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 19
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 20
 Deissmann, A. Paul, pp. 53-54.

his personality for contradictions which would have hopelessly shattered a small man. But these contradictions did not shatter Paul, but gave his inner life that tremendous tension which expressed itself in the energy put forth in his life-work.

One case of these contrasts is that between his ailing body and his physical powers of work. His body was weak and ill, and the tentmaker compares it to the light tent-dwelling²¹ which has no permanency. He speaks in Galatians of a severe²² attack of illness. He refers to a chronic ailment with occasional²³ attacks that were very painful.

Paul showed great strength in weakness. His enfeebled body was covered with the scars of frequent ill-treatment. He had endured a stoning,²⁴ five times he had received thirty-nine stripes,²⁵ and thrice had he been beaten with rods.²⁶

Paul had a mystical-prophetical nature. His mysticism was not mysticism, but "reacting mysticism", not a mysticism which strives for absorption in the Deity, but a mysticism which

²¹ II Cor. 5:1. ²² Gal. 4:13,14. ²³ II Cor. 12:7.
²⁴ II Cor. 11:25 cf. Acts 14:19. ²⁵ II Cor. 11:24. ²⁶ II Cor. 11:25.

receives communion with God as a gift of grace. In hours when he was unable to pray, the Spirit had suddenly taken possession and prayed for him "with groanings which cannot be uttered."²⁷

Charles Jefferson reveals to us the depths of Paul's character in his book called, "The Character of Paul".²⁸ He

says, "Paul was great in mind. His intellectual equipment was superb. He saw with extraordinary clearness. His breadth of vision was unprecedented. He also saw deeply. His eyes pierced the center. He had insight into the soul of things. He could unerringly separate the incidental from the essential, the temporal from the timeless. He saw the meaning of Christianity, he saw the universality of the Gospel, he saw the greatness of the Church.

"His heart was as wonderful as his brain. There was room in it for all mankind. He folded his sympathies around the nations, and his affection went out to the ends of the earth.

"He was great in his will-power. The tenacity of his resolution could not be broken. He took bold and decisive steps at critical junctures, and never receded from a position that ought to have been held.

"He had a great soul. He was free from the curse of pettiness. His spirit was intense and passionate. His devotion was unparalleled, and his capacity for sacrifice had no bounds. In his way of looking at things and dealing with them, in his patience with people and planning for them, he had that largeness which only the truly great possess.

"He was great in his aims and his plans. There was nothing small in his ambitions. He had in him the spirit of a world conqueror. He was far greater than Alexander the Great. He was always dreaming of other worlds to conquer. Nothing less than the whole world for Christ would satisfy his heart. He carried in his eye Rome, the center of the world, and Spain, the end of it. In his imagination, he could see every knee bending, and every tongue confessing that Jesus is Master indeed."

27

Romans 8:26 ff.

28

Jefferson, C.E. The Character of Paul, pp. 375, 376.

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Paul's mental equipment was well suited to the work which the Lord had called him to undertake. One rarely finds such a splendid combination of mental, emotional and volitional qualities in one individual. His mind had received superior training and he knew how to use it to its fullest capacity. His active life was one teaching situation after another, and because he understood human nature, he was able to take advantage of these opportunities. Even though he was weak physically, he had a radiant personality. His character was thoroughly human and his superior mind made him equal to every situation. He feared no hardship and he met all of his problems with courage and unremitting zeal.

Paul's aims in his teaching and preaching were of various kinds. He had moral and social aims. They sought to call out the whole man into his highest harmonious development. They also sought to develop Christian character. Paul's aims put religion at the heart of the educative process with the view of releasing personality indefinitely. Paul's aims implied supreme loyalty to Jesus Christ.

Howard Kuist in his book called, "The Pedagogy of St. Paul"²⁹ lists Paul's moral and social aims as follows:

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Howard E. Hunt in his book called, "The Pedagogy of St. Paul," lists Paul's moral and social aims as follows:

Moral Aims

Love: "Let your love be a real thing, with a loathing for evil and a bent for what is good." Rom. 12:9.

Truthfulness: "Lay aside falsehood, then, let each tell his neighbor the truth." Eph. 4:25.

Kindness: "Always aim at what is kind to one another and to all the world." I Thess. 5:15.

Hospitality: "Contribute to the needy saints, make a practice of hospitality." Rom. 12:13.

Temperance: "And do not get drunk with wine - that means profligacy - but be filled with the Spirit." Eph. 5:18.

Industry: "Attend to your own business, and - as we charged you - work with your hands, so that your life may be correct in the eyes of the outside world, and self-supporting."
I Thess. 4:11-13.

Prudence: "Keep harmony with one another; instead of being ambitious associating with humble folk." Rom. 12:16.

Patience: "Never lose your temper with any one." I Thess. 5:14.
See also Romans 12:12.

Obedience: "Children obey your parents at every point." Col. 3:20.

Moral Aims

- Love: "Let your love be a real thing, with a longing for
 evil and a bent for what is good." Rom. 12:9.
- Forgiveness: "Let your love be a real thing, with a longing for
 neighbor the truth." Rom. 12:10.
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 you - work with your hands, so that your life may be correct
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- Friendship: "Keep harmony with one another; instead of being
 enemies associating with humble folk." Rom. 12:16.
- Patience: "Never lose your temper with any one." I Thess. 5:14.
- See also Romans 12:18.
- Obedience: "Children obey your parents at every point." Col. 3:20.

Christlikeness: "Put on the character of the Lord Jesus Christ." Rom. 13:14. (This is the verse that changed Augustine's life.)

Forbearance: "Let your forbearance be known to every one." Phil. 4:5.

Sympathy: "Rejoice with those who rejoice, and weep with those who weep." Rom. 12:15.

Diligence: "Never let your zeal flag." Rom. 12:11.

Thrift: "Buy up the time." Eph. 5:16.

Meekness: "Never be self-conceited." Rom. 12:16.

Loyalty: "Rally around me, by praying to God for me." Rom. 15:30.

Perseverance: "Bless those who make a practice of persecuting you; bless them instead of cursing them." Rom. 12:14.

Mercy: "Never pay back evil for evil to any one." Rom. 12:17.

Forgiving spirit: "Be angry, but do not sin, never let the sun go down upon your exasperation." Eph. 4:26.

Hopefulness: "Let your hope be a joy to you." Rom. 12:12.

Joyfulness: "Rejoice in the Lord always; I will say it again, 'Rejoice'." Phil. 4:4. See also I Thess. 5:16.

Optimism: "But on the character of the Lord Jesus

Christ." Rom. 15:14. (This is the verse that changed

Augustine's life.)

Forgiveness: "Let your forgiveness be known to every one."

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Alertness: "Never let your zeal flag." Rom. 12:11.

Patience: "Buy up the time." Eph. 5:16.

Modesty: "Never be self-consolatory." Rom. 12:16.

Devotion: "Rally around me, by praying to God for me." Rom. 15:30.

Reverence: "Bless those who make a practice of persecuting

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'Rejoice.'" Phil. 4:4. See also I Thess. 5:16.

Thankfulness: "Thank God for everything." I Thess. 5:18.

Humility: "Be forward to honor one another." Rom. 12:10.

Honesty: "Lead an honest life and you will be commended for it." Rom. 13:3.

Spirituality: "Maintain the spiritual glow." Rom. 12:11.

Prayerfulness: "Attend to prayer." Rom. 12:13; Col. 4:2.

Respectfulness: "Aim to be above reproach in the sight of all." Rom. 12:17.

Peaceableness: "Be at peace with all men, if possible, so far as depends on you." Rom. 12:18.

Self-Control: "Do not let evil get the better of you; get the better of evil by doing good." Rom. 12:21.

Social Aims

Good Citizenship: "Every subject must obey the government authorities ... Any one who resists authority is opposing the divine order, and the opposition must bring judgment on themselves. ... Pay them all their respective dues, tribute to one, taxes to another, respect to this man, honor to that." Rom. 13:1-7.

Sound Business: "Be in debt to no man - apart from the debt of love one to another." Rom. 13:8.

Thanksgiving: "Thank God for everything." I Thess. 5:18.

Humility: "Be forward to honor one another." Rom. 12:10.

Honesty: "Lead an honest life and you will be rewarded for

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Submissiveness: "Maintain the spiritual glow." Rom. 12:11.

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Sound Marriage: "Be in debt to no man - apart from the debt of

love one to another." Rom. 13:8.

Good Ethics: "You must not commit adultery, you must not kill, you must not steal, you must not covet; these and any other command are summed up in the single word, You must love your neighbor as yourself." Rom. 13:9.

Respect for the Rights of Others: "So let us stop criticising one another; rather make up your mind never to put any stumbling-block or hindrance in your brother's way." Rom. 14:13.

Neighborliness: "We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves. Each of us must please his neighbor, doing him good by building up his faith." Rom. 15:1,2.

Thoughtfulness: "I want you to be experts in good and innocents in evil." Rom. 16:19.

No Partisanship: "I beg of you to drop all these party-cries. There must be no cliques among you; you must regain your common temper and attitude." I Cor. 1:10.

No Class Rivalry: "You are not to be puffed up with rivalry over one teacher as against another." I Cor. 4:6.

Good Neighbor: "You must not commit adultery, you must not kill,

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Remedy for the Sins of the Tongue: "So let us stop evil-speaking

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Good Company: "Expel the wicked from your company." I Cor.5:13.

Lawsuits: "When anyone of you has a grievance against his neighbor, do you dare to go to law in a sinful pagan court, instead of laying the case before the saints? ... Even to have lawsuits with one another is in itself evidence of defeat. Why not rather let yourselves be wronged?" I Cor.6:1,7.

Industry: "Keep a check on loafers." I Thess.5:14. "Shun any brother who is loafing." II Thess.5:14. "If a man will not work, he shall not eat." II Thess.3:10. "Brothers you recollect our hard labor and toil, how we worked at our trade night and day when we preached the Gospel to you, so as not to be a burden to you." I Thess.2:9.

Paul's intellectual aim was four-fold. He aimed to inform the mind, awaken the understanding, stir the reason and quicken the judgment. Paul directed his mind to ennobling and exalted thoughts. "Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit." (Phil.4:8,9, Moffatt's translation.) Yet he warned

Good Country: "Keep the wicked from your company." I Cor. 5:13.

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against speculation: "Avoid the profane jargon and contradictions of what is falsely called knowledge." (I Tim.6:20, Moffatt's translation.) "Shut your mind against these profane, driveling myths; train for the religious life." (I Tim.4:7) "Shut your mind against foolish, popular controversy; be sure that only breeds strife." His Pharisaic conversation crops out: "But hold to what you have been taught, hold to your convictions, remember who your teachers were, remember you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus." (II Tim.3:14,15.)

Paul's aim was also spiritual. He sought to spiritualize life by bringing men into fellowship with God by faith in Jesus Christ. "My aim," he said, "is to make the Gentiles an acceptable offering, consecrated by the Holy Spirit. Now in Christ Jesus I can be proud of my work for God." (Rom.15:16.) He sought to do this in places where no one else had ever done it. He was a pioneer (Rom.15:20). He aimed to touch and cultivate man's spiritual nature.

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Paul's aim was volitional. He tried to move men to action.

He also aimed at firmness of will: "Well, then, brothers stand firm and hold to the rules which you have learned from us orally or by letter." He endeavored to establish stability of purpose: "Watch yourself and watch your teaching; stick to your work, if you do that you will save your hearers as well as yourself." (I Tim.4:16.) He endeavored to educate weak wills to follow after truth: "Only we must let our steps be guided by such truth as we have attained." (Phil.3:16.)

Paul's emotional aim guided his efforts in his educational and evangelistic work. He always endeavored to stir men to right actions by appeal to the following emotions:

Joy: "Rejoice at all times." I Thess.5:16. His epistle to the Philippians is an Epistle of Joy. The four chapters have been entitled: Joy in Suspense, Joy in Fellowship, Joy in the Race, Joy in Prayer. The word "rejoice" occurs 19 times in 104 verses.

Peace: "Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over

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Joy: "Rejoice at all times." 1 Thess. 5:16. His appeal to the Philippians is an Epistle of Joy. The four characters have been mentioned: Joy in Suffering, Joy in Fellowship, Joy in the Race, Joy in Prayer. The word "rejoice" occurs 12 times in 104 verses.

Peace: "Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over

your hearts and minds in Christ Jesus." Phil.4:6,7.

Love: St.Paul's classic on Love, I Cor.13, prompted Drummond to speak of Love as "The Greatest Thing in the Worl".

Sympathy: "Rejoice with those who rejoice, and weep with those who weep." Rom.12:15.

Cheerfulness: "I now bid you cheer up." "Cheer up, men!" "Then they all cheered up and took food for themselves." Acts 27:22, 25,36.

Thankfulness: "Thank God for everything." I Thess.5:18.

Hopefulness: "May the God of your hope so fill you with all joy and peace in your faith, that you may be overflowing with hope by the power of the Holy Spirit." Rom.15:13.

Confidence and Repose: "Of this I am confident, that he who has begun the good work in you will go on completing it until the day of Jesus Christ." Phil.1:16.

Reverence: "Work all the more strenuously at your salvation with reverence and trembling." Phil.2:12.

Paul also had a physical aim. In several experiences he healed the bodies of men e.g., at Lystra (Acts 14:8-10), at

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Exhortation: "Rejoice with those who rejoice, and weep with those

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Gratitude: "I now bid you cheer up." "Cheer up, men!" "Then

they all cheered up and took food for themselves." Acts 27:35.

27, 38.

Thanksgiving: "Thank God for everything." 1 Thess. 5:18.

Hope: "May the God of your hope fill you with all joy

and peace in your faith, that you may be overflowing with hope

by the power of the Holy Spirit." Rom. 15:13.

Confidence and Courage: "Of this I am confident, that he who has

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Reverence: "Work all the more earnestly at your salvation

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Paul also had a physical side. In several instances he

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Philippi (Acts 16:16-18), at Troas (Acts 20:7-12), at Melita (Acts 28:7-9). One of Paul's closest friends was a physician, and he accompanied Paul on many of his journeys. Paul sought to teach men to regard their bodies with reverence: "Do you not know you are God's temple and that God's Spirit dwells within you? God will destroy any one who would destroy God's temple, for God's temple is sacred, and that is what you are." (I Cor.3:17.) He said that the body should be kept pure: "The body is not meant for immorality but for the Lord, and the Lord is for the body; ... shun immorality! Any other sin that a man commits is outside the body, but the immoral man sins against his body. ... You are not your own, you were bought for a price, then glorify God with your body." (I Cor.6:13,18,20.) And yet he said, "Train for the religious life; the training of the body is of small service, but religion is of service in all directions." (I Tim.4:8.)

Paul's highest aim was the international aim, namely, the aim to be of service to all nations, and to preach Christ to

threatened with persecution, and never left him until they had brought him to some place of safety. Wherever he went, he seems

26
Romans 15:23.

27
Foster-Jackson, E.J. The Life of St. Paul, p.273.

28
Ibid., p.343.

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Paul's highest aim was the intellectual aim, namely, the aim to be of service to all nations, and to present Christ to

all people. He had a great longing to start for Spain and in his letter to the Romans says, "Well, once I finish this business ... I will start for Spain and take you on the way."³⁰ But this desire was never realized.

Paul's attitude toward his Gentile converts is most interesting. He realized there was an immense moral gap they had to cross before they could be true members of the Christian Church. Foakes-Jackson, in his "Life of St. Paul".³¹ says that before Christ came the Gentiles were dead in their sins, subject to the devil, and that they were the slaves of all the baser impulses of the flesh and justly subject to God's wrath. They had been utterly without God or hope, but in Christ the barrier between the true Israel and the redeemed Gentiles, the "middle wall of partition" had been broken down and all were one in Christ. (Eph.2 and Rom.9.)

One of the most remarkable features of the story of the entire Macedonian mission is the way the brethren stood by Paul.³² At Thessalonica, and at Berea they escorted him when threatened with persecution, and never left him until they had brought him to some place of safety. Wherever he went, he seems

³⁰ Romans 15:28.

³¹ Foakes-Jackson, F.J. The Life of St. Paul, p.278.

³² Ibid., p.143.

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Footnote-Jackson, P. 3. The Life of St. Paul, p. 278.

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to have built up a community of believers or church devoted to him personally. It was the same in the matter of money. One of the conditions he had made with the Church at Jerusalem when it gave him a free hand was that he should "remember the poor" (Gal.2:10) that is the Hebrew Christian community at Jerusalem.

Paul believed in a whole-hearted Christian service. Francis Peabody sums up his attitude in this respect in his book, "The Apostle Paul and the Modern World".³³ It is a self-forgetful service which Paul, in unmistakable affinity with the teaching of Jesus, describes as Love. It becomes in Paul not merely a tranquillizing ideal, but a passionate motive, a flame which breaks out in affectionate solicitude for his fellow-Christians. The "enthusiasm of humanity" adds a new note to Paul's ethics, and transforms it from a moral guide to a spiritual summons.³⁴ "My heart is wide open for you," he writes to the Corinthians; "Make a place for me in your hearts";³⁶ and to the Philipppians, "So then, my brothers, for whom I cherish love and longing, my joy and crown, this is how you must stand firm in the Lord, O

³³ Peabody, F.G. The Apostle Paul and the Modern World, pp.251-253.

³⁴ II Cor.6:11. ³⁵ II Cor.7:2. ³⁶ II Cor.7:13.

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my beloved;" and yet again to the Thessalonians, "Who is our hope, our joy, our crown of pride? ... Why, you, you are our glory and joy!"³⁸ Paul speaks not for himself but for his Master. "So I am an envoy for Christ, God appealing by me."³⁹ Paul's whole attitude toward whole-hearted Christ-like service⁴⁰ is well expressed in Myers' poem on St. Paul in this verse:

"Then with a rush the intolerable craving,
Shivers throughout me like a trumpet-call,-
Oh to save these! to perish for their saving,
Die for their life, be offered for them all."

IV. Paul's Co-Workers.

Paul was dependent in his work in a marked degree upon the presence and sympathy of his friends. He never labored alone, unless it was in Athens, and for this reason his co-workers played a prominent part in his life. In seven out of ten letters, generally admitted to be genuine, Paul associates with himself one or more of his colleagues as joint authors. Paul was unusually fortunate in the partnership of his co-workers. They included the ablest Christian thinkers and workers of

³⁸ I Thess. 2:19,20. ³⁹ II Cor.5:20.

⁴⁰ Myers, F.W.H. "Poems", p.5, "St. Paul".

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of his day.

Among the most prominent of Paul's co-workers was Barnabas. He was a Hellenist and a native of Cyprus. He was of service to Paul on his first visit to Jerusalem after his conversion. He was sent from Jerusalem to Antioch after the work among the Gentiles began in that city, and was twice sent to Jerusalem as a delegate from the church in Antioch. The prophets and teachers in Antioch chose him with Paul to carry on the work among the Gentiles. Barnabas recognized the superiority of Paul and quietly yielded to him the leading part in their work. When Paul proposed revisiting the churches established on the First Missionary Campaign while they were in Antioch, there was evidently some disagreement about taking Mark along, and so the two separated.

Paul chose Silas or Silvanus in Antioch to go with him, after his trouble with Barnabas. Silas was one of the chief men in the Church at Jerusalem and had had fellowship with Paul. Like Paul, he had the gift of prophecy and was a Roman citizen.

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Gilbert, G.H. The Student's Life of Paul, pp. 135-141.

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Gilbert, G. H. The Student's Life of Paul, pp. 172-181.

He also had endured hardships and was willing to endure all kinds of hardship for the sake of the Gospel of Jesus Christ.

Timothy joined Paul at Lystra on his Second Missionary Campaign (Acts 16:1-3). He was one of Paul's converts. His father was a Greek, and his mother, Eunice, was a Jewess. His mother had given him careful instruction in the Scriptures, but she had not brought him up in the observance of all the Jewish rites (II Tim.1:5). He had not been circumcised, as the law required, and so, when Paul took Timothy as his companion, he had him circumcised, as the law required, in order that he might not needlessly offend any of the Jews to whom he might preach the Gospel (Acts 16:3).

Timothy was with Paul throughout the Macedonian mission, and after a short separation, he was with him again in Corinth. He accompanied Paul on his last trip to Jerusalem, and was with him in the Roman prison. Paul put him in charge of the important church in Ephesus. He was summoned to Rome during the last days of Paul's life. Their friendship was a long and an enduring one.

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learn from Paul that Luke was a Gentile,⁴² and a physician.⁴³ He accompanied Paul from Troas to Philippi where he disappears from view until Paul visited Philippi on his last journey to Jerusalem.⁴⁴ He accompanied Paul on this journey,⁴⁵ and also on the journey from Caesarea to Rome.⁴⁶ He was with Paul in the second imprisonment in Rome, and remained faithful to him throughout his imprisonment.⁴⁷ Luke's greatest service to Paul was the composition of Acts, which has preserved much information regarding Paul's work that we should not otherwise possess. Next to Paul, Luke is the largest contributor to the New Testament.

Titus was also an eminent helper of Paul's. His nationality is unknown, but we think he may have been a Greek or Syrian since Paul took him from Antioch, when he went up to Jerusalem to consider the relation of the Gentiles to the law. Paul evidently esteemed him highly, because he took him to Jerusalem as a living argument that his work among the Gentiles was of God. Titus was chosen by Paul to restore order in the Corinthian Church and to promote the Christian life of its members,⁴⁸ which also is a proof

⁴² Col.4:10-13. ⁴³ Col.4:14. ⁴⁴ Acts 20:6.
⁴⁵ Acts 21:17. ⁴⁶ Acts 27:1. ⁴⁷ II Tim.4:11. ⁴⁸ II Cor.8:6,7,13.

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Acts 21:17. Acts 27:1. II Tim. 4:11. II Cor. 8:23, 24, 25.
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of Paul's great regard for Titus.

Titus took charge of the collection in Corinth and Achaia⁴⁹ for the Poor of the Jerusalem Church. According to the epistle⁵⁰ to Titus, he was put in charge of the work in Crete, and when Paul was planning to spend the winter in Nicopolis, he wrote to⁵¹ have Titus come to him. He was with Paul toward the close of his imprisonment in Rome, and the last information we have regarding him is that he went from Rome to Dalmatia, a later name⁵² for the province of Illyricum.

Aquila and Priscilla were also notable co-laborers with Paul. From the hour when they received him into their home in Corinth until the end of his life they were devoted to the apostle. Aquila was a Jew of Pontus, and Prisca or Priscilla was probably of the same nationality as her husband. She is always mentioned when Aquila is mentioned, and in two of the five passages her name appears first, so she seems to be as eminent as her husband (Acts 18:2, 18-21, 26; Rom. 16:3-5, I Cor. 16:19).

Aquila and Priscilla came to Corinth from Rome shortly before Paul arrived there. They had left Rome because of an

⁴⁹ II Cor. 8:6, 16, 17. ⁵⁰ Titus 1:5.

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11 Cor. 16:19, 17. Titus 1:5. 11 Tim. 4:10. 11 Tim. 3:12.

edict of Claudius, who according to Suetonius and Acts,⁵³ had expelled the Jews from Rome. Their attachment for Paul became intimate. Paul wrote from Corinth that they had hazarded their lives for his sake.⁵⁴ When he left Corinth for the east, Aquila and Priscilla went with him and settled in Ephesus.⁵⁵ Their eminence as Christian workers and teachers is seen in the facts that both in Ephesus and Rome there was a church in their house,⁵⁶ and that while in Ephesus they influenced such a man as Apollos, and greatly increased his Christian knowledge.⁵⁷

V. Paul's Teachings.

Paul's teachings may be divided into two groups, his doctrinal teachings and his teachings about his personal experience in Christ. His doctrinal teachings involve the Fatherhood of God, the Fall of man, the Incarnation, the Atonement, the Resurrection and ascension, the Second coming of Christ, the Holy Ghost, Justification by faith, Sanctification and sacraments, the Universality of the Gospel, Eschatology, and Marriage and virginity. Paul's personal experience in Christ is revealed in his letters. Paul, through these letters, wished to lead his converts into a new type of life and living.

Christianity inherited the doctrine of the Fatherhood of

⁵³ Acts 18:2. ⁵⁴ Romans 16:4. ⁵⁵ Acts 18:18,19.
⁵⁶ I Cor.16:19; Rom.16:5. ⁵⁷ Acts 18:26.

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God from the Old Testament, yet it hardly went beyond the truth⁵⁸ that God was the Father of Israel. Paul has developed this truth for us. He proclaims that God is the Father of Jesus who is the 'Son of God' (Gal.2:20; Rom.1:4; II Cor.1:19 and Eph.4:13). He also declares that God is the father of all creatures (Eph.4:6), and that from Him 'every fatherhood' in heaven and earth is named (Eph.3:14 ff.). In a special sense Paul makes God the Father of all Christians, who are His sons by adoption (Rom.8:15 ff.; Gal.3:26; 4:5 ff.; and Eph.1:5). He never confuses the relation of the Father to the Son with that of the Father to mankind, but keeps the distinction of John 20:17 ('my Father and your Father').

Paul deals with the Fall of man in his letter to the Romans. Both Jews and Gentiles are all 'under sin' (3:10 ff.). Sin is due to Adam's fall, and is punished by death, yet each man is responsible for sin. Sin does not mean mere error, as understood by the heathen, but it means moral wrong. It is a moral weakness which makes man inclined to sin. The Rabbinical teaching varies; some Jewish teachers emphasized the inherited taint and penalty, while others emphasized the responsibility of each man. Paul

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Hastings, J. Dictionary of the Bible. Complete in one volume, pp. 691-695.

traces the universality of sin to the instigation of Satan, the personal power of evil (I Cor.7:5) and of his angels (Eph.6:12).

We find the remedy for universal sin in the Incarnation which is provided by the love of the Father (Rom.8:32) and of the Son (Gal.2:20). The pre-existence of our Lord is implied by the fact that He was the Father's instrument in Creation (I Cor.8:6; Col.1:16 ff.). He 'is the image of the invisible God, the firstborn of all creation ... and He is before all things.' (Col.1:15,17). The Pastoral Epistles also teach the pre-existence of our Lord; the word 'manifested in the flesh' in I Tim.3:16, and in Titus 2:13, Jesus is called 'our great God and Saviour'.

The Atonement was to be brought about by the death of Jesus, by a sacrifice. Christ was sent by God to be our propitiation (Romans 3:25). The blood of our Lord shed for the forgiveness of sins is emphasized (Rom.5:9; Eph.1:7; 2:13; Col.1:14,20); and in Romans 5:10, Jesus' death is said to be a 'reconciliation' or 'atonement'. Through this atonement man is

reconciled to God, and becomes "at-one" with God. This reconciliation was effected by a vicarious sacrifice. Usually vicarious suffering is common and involuntary, but Christ freely offered Himself (Gal.2:20; I Tim.2:6; and Titus 2:14). The sinless was offered for the guilty and Christ was 'made sin in our behalf' (II Cor.5:21).

The Resurrection and ascension of Christ is the foundation of Paul's teachings. In I Corinthians 15:1-11 Paul explains that he is preaching the Gospel as he received it, that Christ died, was buried and was raised on the third day. The appearance of Christ at his conversion seemed to be as real to Paul as Christ's appearance before the Ascension. The criterion of Paul's apostleship was that he had seen Jesus, and that this vision of Christ was not a mere dream. In a word, if Christ's resurrection be false, Paul's preaching is vain (I Cor.15:14). The historical fact is considered fundamental in the sermons at Pisidian Antioch (Acts 13:30 ff.), and at Athens (Acts 17:31), and before King Agrippa (Acts 26:23). The salient point of

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Paul's teaching seized on by Festus was that he affirmed Jesus who was dead, to be alive (Acts 25:19). It is this fact that is the great power of the Christian life (Phil.3:10).

Paul often speaks of the ascension of our Lord. He states in Ephesians 4:8 that Jesus ascended to give 'gifts unto men', and Psalm 68:18 is quoted. He tells of Jesus being exalted in glory (Phil.2:9 and I Tim.3:16), and speaks of Him being seated on the right hand of God (Rom.8:34; Eph.1:20 and Col.3:1).

The parousia or Second coming of Christ is dwelt upon at length in Paul's letters to the Thessalonians. Paul comforted the Thessalonians in his personal teaching with the hope of Christ's return, and in his first letter exhorts them to faith and patience amid their afflictions, in view of this
59
expectation.

Paul's second letter was occasioned by a fanatical spirit which was leading the Thessalonians to give up their employments because of the anticipation of Christ's speedy return, so Paul tries to fix their attention in this letter upon certain events

59
Stevens, G.B. Pauline Theology, pp.88,89.

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 tries to fix their attention in this letter upon certain events

which are to be previously expected. He tells them that an apostasy and certain signs must come first, and urges them to resume and pursue their customary occupations.

Paul gives a clear exposition of the work of the Holy Spirit which is much like the description of the Paraclete in John. Paul says that the 'Spirit of life' dwells in us to quicken us, to lead us and to help us to pray. The Spirit of God dwells in us which is the Spirit of Christ (Romans 8:9). In I Corinthians 12, Paul describes the varying work of the Spirit in man, 'dividing ... as he will'. In Galatians 5:25 we live by the Spirit. In II Corinthians 3:17 the Spirit is identified with Christ - 'the Lord is the Spirit', and the gift of the Spirit is the gift of Christ. The Spirit works within us, and we are united to Christ by the Spirit, and from the beginning of our Christian life we are all baptized in one Spirit into one body (I Cor.12:13). We also notice that the Father, Son, and Spirit are joined together in the Apostolic benediction (II Cor.13:14). It is only by the grace of the

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Son that we can come to the love of the Father, and the outpouring of the gifts of the Spirit applies that grace and love to us.

Paul approaches the doctrine of Justification by faith with the aim of disproving the opposite view of justification by works. This doctrine of gratuitous justification is closely connected with his own experience as a Pharisee, and with his conversion. He had proved in his own struggles after righteousness the inability of all human strivings to bring peace to the conscience. Paul believes that sinful man, upon condition of exercising faith in the Redeemer is declared to be righteous in God's sight, and is received and treated as such. The word "to justify", in Paul's usage, denotes primarily a forensic act, the making of a declaration, and the pronouncing of a judgment. The faith which is the condition of the justifying judgment is best understood negatively as the contrast to works in the popular Jewish theology. It is the opposite of achievement or deserving; it is self-surrender, humility and acceptance.

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It is trusting in God's grace, and a personal trust in Christ, in whom that grace is chiefly revealed and assured to sinful man.
60

Paul describes sanctification as an implanting in the Christian of the life of Christ (Gal.2:20), for the risen life must begin here below if it is to be perfected hereafter. Christianity contemplates a life of real, positive righteousness; and this goal is actually attained in the (proportion) of Christ's Spirit and the personal appropriation of His life. The saints were those who were made holy and sanctified. Those who were fine, spotless and without blemish. They were of such a type that they could be used by the Lord. Essential holiness is essential, and we should be ever progressing and increasing in holiness and sanctification, a goal which cannot be completely attained.

Paul makes the Eucharist a symbol and an instrument of union with Christ. Baptism is also a symbol and instrument of this union. By baptism we are incorporated with Him (Rom.6:3).

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Paul describes sanctification as an ongoing process in the
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Union with Christ cannot be effected by man's own unaided power, but requires grace. This grace is God's favor towards us, actively operating and freely given to man through the Incarnation (Rom.5:21; I Cor.1:4). Grace is the condescending goodness of our Lord Jesus Christ. It is God for us and in us. It is something which is attractive, pleasing, full of charm and drawing power. It has an appealing power which is increasingly strong and hard to resist. The gospel of grace is the gospel of a free gift over against legalism.

Paul maintains in Romans and Galatians the universality of the Church, a society for all the world which does not need to be entered through Judaism. Christ has broken down the wall between Jew and Gentile (Eph.2:4; 3:6). His Church is a visible society (Eph.4:11 ff.). Paul describes the Church under various metaphors. It is the body of Christ (I Cor.12:27; Eph.4:12; Col.1:18,24), because its members are united to Christ and Christ is its head. The Church is also the bride of Christ as implied in Eph.5:25 ff. In another figure the Church is an olive tree,

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being regarded as a continuation of the old dispensation, new branches (the Gentiles) having been grafted in, and the old ones (the Jews) broken off, though they too may be again grafted in (Romans 11:13-24).

In this Church Paul describes a regular ministry; Apostles like himself; apostolic delegates such as Timothy and Titus, whose work, like that of the Apostles, was mainly itinerant. There were settled or local officers, called bishops (overseers) and deacons (ministers) at Philippi (Phil.1:1) and in the Pastoral Epistles (no deacons are mentioned in Titus). Presbyters (elders) are also mentioned in the Pastoral Epistles, and the identity of these with 'bishops' in the Apostolic Age seems to be shown by a comparison of these passages: Acts 20:17,28; I Tim.3:1; 5:1; Titus 1:5,7. The appointment was confirmed by laying on of hands of the presbytery (I Tim.5:22). Timothy is said to have been ordained 'with the laying on of the hands of the presbytery' (I Tim.4:14). In I Corinthians 12:28 Paul seems to enumerate not so much names of officials as various works done by the ministry (Apostles, prophets, teachers, miracles, gifts of healings, helps, governments, tongues). The regular ministry

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did not exclude the existence side by side with it of a 'charismatic' ministry, gifts of prophecy, tongues, healings, and other miracles being exercised by many outside the official ministry (Rom.12:3 ff.; I Cor.12-14).

The power of exercising discipline in the Church is recognized by Paul in I Cor.5:5 and I Tim.1:20, but the exact force of the phrase 'to deliver unto Satan' is uncertain. It may denote either simple excommunication or the miraculous infliction of some punishment, but the former seems to be the most probable explanation.⁶¹

Paul makes the Resurrection of our Lord the foundation of his teaching on Eschatology. In his epistles, he does not always deal with the same side of eschatological doctrine. In the earliest of his extant Epistles (I Thess.4:13 ff.) his language is deeply colored by his expectation of the immediate return of our Lord. Perhaps the supposed nearness of the Second coming is reflected in Maranatha, 'The Lord cometh' (I Cor.16:22), but the

⁶¹ Hastings, J. Dictionary of the Bible. Complete in one vol., p.694.

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phrase may mean 'The Lord hath come'. In case misunderstanding of his language should arise, Paul adds in II Thess. 2:3 ff. the caution that the 'man of sin' must first come, and persecution must arise. The idea of trouble before the End is common in Jewish apocalypses, but one thing is certain in all of Paul's writings that the Coming will be unexpected (I Thess. 5:2).

Paul has written no treatise on marriage, but he often alludes to it. Among the Jews and Gentiles, divorce had been easily obtained, and because Paul disapproved of this custom, he said that a Christian woman is bound to her husband for life (Rom. 7:2), but that a widow might marry again (Romans 7:3). In I Cor. 7, the Corinthians asked Paul whether marriage should be discouraged among Christians. Paul answered that he believed marriage to be permissible for all, altho he considered the unmarried state to be the better one, because Christ's coming was imminent, and because much trouble and distress would precede this. In Ephesians 5:22 ff. Paul treats marriage as

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sacred and holy, and as a symbol of the union between Christ and His Church.

Paul's personal experience in Christ is revealed to us in his letters. The system of Paul's thought is entirely Christocentric, and his conception of Christ is entirely soteriological. From the saving efficacy of the death of Christ, as the fundamental certainty, Paul moves to an interpretation of the Divine-human personality. Christ who died for all must stand in a unique relation to all mankind. The work and the Person of Christ always go together in Paul's mind.

In I and II Thessalonians Paul exhorts the Thessalonians to make progress in the supreme Christian duty of love, and so reveal their new life in Jesus Christ. He urges them more than once, saying, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you" (I Thess.3:12), and again, "But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another" (I Thess.4:9). Paul does not hesitate to congratulate the Thessalonians on their

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Paul does not hesitate to congratulate the Thessalonians on their

full acceptance of the gospel message and loyalty to it. His purpose in writing these letters seems to be to cheer, edify, and encourage the Thessalonians and to urge them to stand steadfast in the new life in Christ. These letters serve for all time as guides and inspiring influences for the encouraging and uplifting of the Christian life.

Paul teaches us in Galatians that justification is realized by faith in Jesus Christ. He proves it in two ways, by an appeal to experience, and by an appeal to Scripture.⁶² (1) The appeal to experience. The Galatians had received the gift of the Holy Spirit, and it was working wonders among them (Gal. 3:5). They were conscious of the gift, and saw its good effects in their community. (2) The appeal to Scripture. Paul cites the example of Abraham. It was Abraham's faith that was commended, not his submitting to a rite. A promise of blessing to all nations was connected with the name of Abraham. The source of Abraham's blessings, faith, must be the source of the Gentile blessings also. Paul adds another Old Testament

⁶²

Adeney, W.F. Thessalonians and Galatians, pp.17-130.

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testimony to the value of faith, citing a text from the prophets, "The just shall live by his faith" (Hab.2:4), and then he returns to the example of Abraham on which he mainly relies.

The two letters to the Corinthians are the beginning of Christian ethics, just as the letter to the Galatians is the foundation of Christian dogma.⁶³ The first letter closes with a solemn anathema upon those who love not the Lord, and with the benediction of the grace of Christ, as well as of his own love in Christ for them all. These thoughts suggest the key-note for the Epistle, and exhibit Paul's panacea for the Corinthian perplexities and disorders. His love in Christ for them all is the practical activity of the Christian principle, the new vitality created by the Spirit of Jesus Christ. This Epistle exhibits the expansion of the Christian principle as it spreads in practical affairs.

In Romans, Paul teaches Christ's Messiahship, Divine Sonship, Heavenly Lordship, his death as a propitiation for sin, his universal presence and supreme power, his return in glory

⁶³ Massie, J. Corinthians (The New Century Bible), pp.43,44.

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In Romans, Paul teaches Christ's righteousness, giving sonship, Heavenly Lordship, his death as a propitiation for sin, his universal presence and eternal power, his return in glory

to judge all men, and the establishment of his dominion in a renewed world.⁶⁴ But he does not develop the doctrine of Christ's person, as in later epistles (Philippians, Colossians, Ephesians) he is forced to do in opposition to heresy. There is less said about the doctrine of Christ's sacrifice than even in Galatians. Although the nearness of Christ's Second Coming is appealed to as a practical motive, there is little eschatology as in I and II Thessalonians. We have not a complete presentation of Christian truth in Romans, and this is the fatal objection to the view that its purpose is primarily dogmatic. We have simply an exposition and a defence of the Pauline gospel, in which all the mental resources at the command of Paul are laid under contribution and made subordinate to his purpose.

In the letters of Imprisonment (Ephesians, Philippians, Colossians and Philemon) the note of mysticism appears regarding the new life in Christ.⁶⁵ The controversies which prompted Paul's earlier letters no longer appear critical, and in the calmness of

⁶⁴

Garvie, A.E. Romans (The New Century Bible), p.35.

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Peabody, F.G. The Apostle Paul and the Modern World, pp.108-110.

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64
 Garvie, A. F. Romans (The New Century Bible), p. 33.
 65
 Peabody, F. C. The Apostle Paul and the Modern World, pp. 103-110.

his seclusion, the mood of mysticism seems to express itself, and taking complete possession of his mind, utters itself in spiritual rhapsody and lyrical prayer.

In no letter does Paul speak so clearly and strongly about the glorious lot of the Christians and the close relation in which the whole body of Christians stand to God and Christ, as in Ephesians.⁶⁶ Paul wishes to show the Asians whom he was addressing that the Promise, which he is interpreting to them in his new life in Christ, is immeasurably superior to the promises made in the pagan Mysteries. The rewards promised to the initiated in the Mysteries, both in knowledge and happiness, were great, but the Saints have far greater things to expect. There is in this letter nothing that is not in perfect accordance with his earlier letters: "ye are a letter of Christ, written not with ink, but with the Spirit of the living God... we are not as Moses, who put a veil upon his face ... but we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image through stage after stage of glory."⁶⁷ The Saints are actually the inheritance of the Lord Jesus Christ, they are the consummation

⁶⁶ Ramsay, Sir W.M. The Teaching of Paul in Terms of the Present Day, pp.407, 408.

⁶⁷ II Cor.3:3-18.

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66
Barnaby, Sir W.M. The Teaching of Paul in Terms of the Present

Day, pp. 407, 408.

67
II Cor. 3:18.

of the purpose and will of God which He has had in mind in the creation of the universe, they are the consummation of His plans, they are necessary to Him to reveal the new life in Christ. The Corinthians see "as in a mirror darkly", although they gaze unveiled, yet they only behold a reflection troubled and dimmed of the glory of God: the direct vision is reserved for the future revelation. In Ephesians the Saints are encouraged with the confident anticipation of this direct and complete revelation.

There is no more beautiful letter than that to the Philippians. Here we have Paul in his most free and affectionate mood. He is writing to those who understand, appreciate, and sympathize with him as to what this new life in Christ means, so he shares his inmost thought with them. He has very little fault to find with this Church, but gives an occasional note of warning. He hopes to inculcate in this Church the practical application of Christian teaching. He tries to show that the incarnation of Christ is to be a continual incentive to humility, and that the mystical union with Christ is to issue in complete likeness to Him. The personal note abides even in the most doctrinal

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passages, for Paul does not shrink from laying bare the secrets of his own spiritual experience. Nowhere is the living Christ more clearly manifest and Paul's consciousness of his powerful presence declared.

The note of controversy is dominant in the letter to the Colossians. Paul has to enter the lists against adversaries. He has been informed of pressing dangers that beset the Church, and he must warn its members against the insidious foes of spiritual pride, asceticism, and the advocacy of angels. That district had long been the home of some of the most extraordinary forms of heathen superstition. The people seemed imbued with the taste for excitement and mystery, which was partly the outcome of temperament, and partly of centuries of association. Paul, in this letter, has set himself the task of showing how Christ stands head and source of all nature, as he shows in his letter to the Ephesians that Christ is head and life of the Church. He shows how Christ is the one Mediator, and has control over all the forces of the universe, and how only union with

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Martin, G.C. Ephesians, Colossians, Philemon and Philipppians, pp.8-41.

passages, for Paul does not shrink from laying bare the secrets of his own spiritual experience. However is the living Christ more clearly manifested and Paul's contemplation of his presence indicated.

The note of controversy is dominant in the letter to the Galatians. Paul has to enter the lists against rival teachers. He has been informed of pressing dangers that beset the Church, and he must warn the members against the insidious loss of spiritual pride, asceticism, and the advocacy of angels. That district had long been the home of some of the most extraordinary forms of heathen superstition. The people seemed imbued with the taste for excitement and mystery, which was partly the outcome of temperament, and partly of centuries of asceticism. Paul, in this letter, has set himself the task of showing how Christ claims head and source of all nature, as he shows in his letter to the Ephesians that Christ is head and life of the Church. He shows how Christ is the new Webster, and has control over all the forces of the universe, and how only union with

Christ and the new life in Christ can effect a deliverance from evil.

The letter to Philemon is of unique value because it is the first forecast of that noble Christian literature of emancipation which has seen its latest and fairest fruits within our own time. Christianity did not violently uproot the social evils amid which it sprang up, but permitted its own new life to permeate the surroundings until it not only ousted the evil but supplanted it by the good. It began the work of disintegrating one of the greatest evils of society, and rightly one of the most awful wrongs man can inflict upon his brother. We do not know how the slave came to find Paul; but once brought into contact with him, he soon entered into a new slavery, and became 'the bond-servant of Jesus Christ'. In Christ Jesus there could be neither 'barbarian, Scythian, bondman, nor freeman'. Onesimus becomes a 'brother beloved'. It is no easy task for Paul to send him back to his lawful master, for he has endeared himself to Paul and greatly alleviated his distress. Still, Christian duty makes his return imperative and Paul does not shrink from this sacrifice. We do

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Unleashed and the new life in Christ can effect a deliverance from evil.

The letter to Philemon is of unique value because it is the first forecast of that noble Christian literature of emancipation which has seen its latest and noblest fruits within our own time. Christianity did not violently uproot the social evils which it sprang up, but permitted its own new life to permeate the surroundings until it not only ousted the evil but supplanted it by the good. It began the work of disintegrating one of the greatest evils of society, and rightly one of the most cruel wrongs man can inflict upon his brother. We do not know how the slave came to find Paul; but once brought into contact with him, he soon entered into a new slavery, and became 'the bond-servant of Jesus Christ'. In Christ's terms there could be neither 'barbarian, Egyptian, bondman, nor freeman'. Galatians became a 'brother beloved'. It is no easy task for Paul to send him back to his Jewish master, for he has entrusted himself to Paul and greatly alleviated his distress. Still, Christian duty makes his return imperative and Paul does not shrink from this sacrifice. We do

not know the result of Paul's noble plea for Onesimus, but it was probably the permanent enrichment of the household of Philemon by the presence within it of a far more valuable servant, because he was now a fellow member of the church of Christ and enjoyed the new life in Christ.

The task which Timothy was enjoined to discharge in the first letter differs from that referred to in the second letter where he was enjoined to carry on the missionary labors of the dying Apostle. In the first letter Paul commits to him a special office of administration from which he wished to be released. The function was that of organizing and administering churches in Ephesus and the neighborhood. He had to settle the character and qualifications for the offices of elders and deacons. He had to arrange the delicate question of the relation of widows to the church. He had to see that the elders were duly supported and honored, and he had to control the teaching, to avoid the useless and secure the salutary doctrine.

The letter directed to Titus opens with a much fuller and more emphatic statement of Paul's call and authority than was

and knew the result of Paul's work for God, but it was probably the permanent enlargement of the household of Philomena by the presence within it of a few more valuable servants, because he was now a fellow member of the church of Christ and enjoyed the new life in Christ.

The task which Timothy was assigned to discharge in the first letter differs from that referred to in the second letter where he was assigned to carry on the missionary labors of the dying Apostle. In the first letter Paul desires to him a special office of administration from which he wished to be released. The mission was that of organizing and establishing churches in Ephesus and the neighborhood. He had to handle the character and qualifications for the office of elders and deacons. He had to arrange the delicate question of the relation of widows to the church. He had to see that the church were duly supported and honored, and he had to control the teaching, to avoid the usurious and secure the salutary doctrine.

The latter directed to Titus to open with a new chapter and some emphatic statement of Paul's call and authority that was

needed in writing to Timothy at Ephesus, because the task of Titus was more difficult. This was the situation. Paul, accompanied by Titus had visited Crete, and in that isle they had succeeded in gathering together believers, largely from Jewish communities. Paul had left before the rather troublesome population could be organized into churches, and so he commissioned Titus to remain and carry out the work which he had started. The work was more arduous than that entrusted to Timothy in two respects. In the first place, the communities were newer and more inchoate. In the second place, the people of Crete were intractant. The work was hindered by many unruly men, vain talkers, and deceivers who subverted whole families. The worst of these adversaries were Jews. How bitterly they opposed Paul and Titus appears from the guarded salutation with which the letter closes, 'Salute them that love us in faith'. Evidently there were some who had no love or respect for Paul and Titus, and were not acquainted with the new life in Christ.

The result of the Council at Jerusalem given in Acts 15, was⁶⁹ nothing more nor less than a compromise. It added nothing

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essential and made no essential change in the gospel Paul was preaching to the Gentiles. Four "articles of peace" were recommended for the Churches disturbed, and it was agreed that Peter henceforth should go to the Jews and Paul to the Gentiles. The right hand of fellowship was extended to Paul and Barnabas in recognition of their apostolic standing, and an added exhortation was given that they remember the poor at Jerusalem.

The Areopagus address is the only one of Paul's recorded addresses which was to an educated Gentile audience.⁷⁰ In this address there is liberality of thought in regard to the Gentiles. Paul says that the Athenians unconsciously worship God and that all nations have one origin and one destiny. He believes that the Greek poets teach some truth about God and man, for he quotes with approval the sentiment of Aratus, that all men are the offspring of God.

The Castle-~~Stair~~ speech was a wonderful defence in behalf of the Gospel of Christ, even though the address was simply Paul's life story, telling how Christ had saved and used him.⁷¹ The next

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Gilbert, G.H. The Student's Life of Paul, p.129.

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Lowstuter, W.J. Paul, Campaigner for Christ, pp.105,106.

essential and made no essential change in the Gospel Paul was preaching to the Gentiles. Four "articles of peace" were recommended for the Christian Church, and it was agreed that Peter's homily should go to the Jews and Paul to the Gentiles. The right hand of fellowship was extended to Paul and Barnabas in recognition of their apostolic standing, and an added confirmation was given that they remained the sons of Jerusalem.

The Acts of the Apostles is the only one of Paul's recorded addresses which was to an educated Gentile audience. In this address there is liberty of thought in regard to the Gentiles. Paul says that the Athenians unnecessarily worship God and that all nations have one origin and one destiny. He believes that the Greek poets teach some truth about God and man. For he quotes with approval the sentiment of Aratus, that all men are the offspring of God.

The Galilean speech was a wonderful defense in behalf of the Gospel of Christ, even though the address was simply Paul's life story, telling how Christ had saved and used him. The next

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Lowmester, W. J. Paul, Campaigner for Christ, pp. 102, 103.
Gilbert, G. R. The Student's Life of Paul, p. 122.

day Paul was arraigned before the Sanhedrin. The hour was prophetic. Christianity was being tried at the bar of Judaism, and Paul proceeded to divide the enemies' camp by pitting the Pharisees who believed in the resurrection, against the Sadducees who denied it. The meeting broke up in a virtual riot and Paul was taken back to prison.

About five days later, Paul was called before Felix the procurator in Caesarea.⁷² Tertullus was the prosecuting attorney. He was charged with being a ringleader of the sect of Nazarenes, a pestilent fellow and a leader of sedition who profaned the temple. Paul conducted his own defense. He admitted the first charge, but claimed it was no legal offense. He denied the other charges and said that his accusers had no proof and that they were not sustained at Jerusalem.

Within a few days Paul faced his accusers from Jerusalem.⁷³ The charges and rebuttal were about the same as before, and nothing definite was established. Meanwhile Porcius Festus had become procurator, and when King Agrippa and his sister Bernice

⁷² Lowstuter, W.J. Paul, Campaigner for Christ, p.107.

⁷³ Ibid. p. 108.

day Paul was arraigned before the bench. The hour was prophetic. Christianity was being tried at the bar of justice, and Paul proceeded to divide the question, namely by giving the Christians who believed in the resurrection, against the Sadducees who denied it. The meeting broke up in a violent riot and Paul was taken back to prison.

About five days later, Paul was called before Felix the procurator in Caesarea. ⁷² Tertullian was the prosecuting attorney. He was charged with being a ringleader of the sect of Christians, a pestilent fellow and a leader of sedition who profaned the temple. Paul conducted his own defense. He admitted the first charge, but claimed it was no legal offense. He denied the other charges and said that his accusers had no proof and that they were not entitled to testimony.

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⁷² Luke 23:35. Paul, Evangelist for Christ, p. 107.
⁷³ Ibid. p. 108.

came to pay their respects to the new procurator. Festus asked for their advice. Then King Agrippa desired to hear Paul and he was called before them. Paul did not use this occasion to plead for his life or liberty, but to tell them the story of the Cross. He appealed to his own experience and made such a deep impression on his hearers that Agrippa said to him, "Almost thou persuadest me to be a Christian,"⁷⁴ showing he was almost ready to receive the new life in Christ through faith in Christ.

VI. Paul's Problems.

Paul used the discourse and discussion methods of instruction in the handling of his problems.⁷⁵ An example of the discourse method was the situation in the synagogue at Antioch of Pisidia (Acts 13:13-52). He found his point of contact by presenting himself at the synagogue on the Sabbath. He gladly accepted the invitation which was forthcoming and spoke in sympathetic and direct style:

"Men of Israel and ye that fear God, Hearken." (16.)

"Brethren, children of the stock of Abraham, and those among you that fear God." (26.)

"Be it known unto you, therefore, brethren . . ." (38.)

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Acts 26:28

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Kuist, H.T. The Pedagogy of St. Paul, pp.119-144.

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⁷⁴ Acts 26:28
⁷⁵ Knies, H.T. The Pedagogy of St. Paul, pp. 119-144.

Paul adapted himself to every situation, so that interest was sustained throughout his discourse, and he was invited to return and speak again. He kept his aim definitely in view and selected his materials to correspond to the point he was making. He presented his subject point by point, approaching (1) From Jewish history (17-23). (2) From contemporary history (24-28), (3) The fulfilment of prophecy (29-34), (4) The testimony of the Scriptures (35-41).

Paul's presentation was effective. He appealed to every one and consequently he received a remarkable response: "They besought that these words might be spoken to them the next sabbath" (42). "And the next sabbath almost the whole city was gathered together to hear the word of God." (44.) Is it any wonder that "the disciples were filled with joy and with the Holy Spirit"? (52.) His presentation reveals that through association Paul appealed to his audience in various ways. He had natural ability as a teacher in knowing how to apply principles, and so he did what was most suited and effective to instruction.

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Other outstanding discourses which reveal this method are:

Paul at Lystra, Acts 14-17. Subject, "The Living God."

Paul at Athens, Acts 17:16-34. Subject, "The Unknown God."

Paul at Miletus, Acts 20:17-38. A Farewell Discourse.

Paul in Jerusalem, Acts 22:1-22. A Personal Defense.

Paul before Felix, Acts 24:10-21. A Personal Defense.

Paul before Agrippa, Acts 26:1-32. A Personal Defense.

In Paul's Epistles certain passages also might easily have been delivered as discourses, for instance:

Romans 12, An Exhortation to Practical Morality.

I Corinthians 13, A Discourse on Love.

I Corinthians 15, A Discourse on the Resurrection.

Galatians 1:11-2:21, A Discourse on the True Gospel.

Paul's Epistle to the Romans may be regarded as a typical example of a teaching situation as carried on according to the discussion method. Paul seems to imagine himself face to face with an opponent, for he discusses and answers arguments which an opponent might bring against him (so 3:1 ff., 4:1 ff., 6:1 ff., 7:1 ff.). This is a way he has of presenting the dialectic-

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tical process in his own mind. It is a way which would seem to have been suggested by actual experience of controversy with Jews and the narrower Jewish Christians. This Epistle is not the spontaneous result of consecutive reflection, but rather a cumulative result of heated discussion in actual experience. The Epistle to the Romans might be compared to some of Plato's Dialogues (e.g., Phaedrus, Phaedo, Crito, etc.); only here the names of teacher and pupil are omitted, and here Paul himself, as the teacher, is writing, rather than Plato about Socrates, his teacher.

Paul, in his letter to the Romans, became the teacher of a group. The group consisted of the interested members of the Church at Rome. Some were Jews and some were narrow Jewish Christians and some Gentiles. His pupils were a mixed group.

Paul found a point of contact by appealing to the feelings of the group, thus securing their sympathetic interest. He opened the discussion by appealing to the imagination, thus winning attention; and by making his first point, thus securing an immediate reaction from the group. He provoked thought and

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pricked the conscience by two leading personal questions asked in a searching manner. He led the group in the consideration of one aspect of the subject by developing a syllogism in the course of the discussion. He led the group in the consideration of another aspect of the subject inductively and also in the consideration of another aspect of the subject by exposition of points in question.

This kind of a study has led us right into the heart of Paul's methods as a teacher. By reflecting upon Paul's principles and methods in his missionary activity, we may profit by them when we endeavor to re-teach the teachings of this great Apostle. We then should be able to put into practice what Paul did so spontaneously, and should remember these words of Paul, "Thou therefore that teachest another, teachest not thyself?" (Romans 2:21.)

The influence of Paul's problems upon the world has been most significant. Every world teacher has had his disciples and inner circle of immediate followers who have faced these

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(Romans 2:13.)

The influence of Paul's problems upon the world has been most significant. Every world teacher has had his disciples and inner circle of immediate followers who have faced these

problems with him and have been of great assistance in the solution of them. Paul had a large circle of intimate friends who claimed his heart's affection and who meant much to him when it came to the discussion of problems connected with the expansion of Christ's kingdom.

Paul made friends because he was a teacher and a seeker after truth. Truth was a consuming passion with him. He staked his life upon it and because of this goal, wherever he went something happened. Paul reaped the fruits of faithful teaching. The immediate result was warm and radiant friendships. Think of the lives of some of the men and women whom Paul has directly influenced. There is Timothy, the man of God; Luke, the beloved physician; Silas the fellow-singer; Barnabas, "the good"; Mark, the young; Lydia, the seller of purple; Priscilla and Aquila, the tent-makers; Sopater of Berea, the searcher of the Scriptures; Aristarchus, the fellow-prisoner; Secundus of Thessalonica; Gaius of Derbe; Tychicus, the amanuensis; Trophimus; Phoebe, the helper of many; Epaenetus, the first fruit in Asia;

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Paul made friends because he was a teacher and a worker.

After that, Paul was a convincing speaker with him. He stated his life upon it and because of this goal, wherever he went something happened. Paul passed the trials of faithful teaching. The immediate result was more and more faithful teaching. Think of the lives of some of the men and women whom Paul has directly influenced. There is Timothy, the son of God; Luke, the beloved physician; Elise the father-teacher; Barnabas, "the good"; Mark, the young; Lydia, the seller of purple; Priscilla and Aquila, the tent-makers; Sopater of Berea, the hearer of the Scriptures; Aristarchus, the fellow-worker; Demetrius of Thessalonica; Gaius of Derbe; Tychicus, the messenger; Trophimus, the helper of many; Epaphroditus, the first fruit in Asia;

Mary, the busy; Adronicus and Junias, fellow-prisoners; Ampliatus; Urbanus; Stachys; Apelles, the approved; Aristobulus; Herodion; Narcissus; Tryphaena; Tryphosa; Persis; Rufus, the chosen; Asyn-critus; Phlegon; Hermes; Patrobas; Hermas; Philologus; Julia; Nereus and his sister; Olympas; Lucius; Jason, the courageous; Sosipater; Tertius, the amanuensis; Gaius, the host; Erastus, the city treasurer; Quartus; Sosthenes, the collaborator; Stephanas; Fortunatus; Achaicus; Epaphroditus, the fellow-soldier; Onesimus; the slave; Justus; Demas, who loved this present world; Archippus, the minister; Titus, the partner; Lois, the grandmother; Eunice, the mother; Crescens; Carpus; Onesiphorus; Eubulus; Pudens; Linus; Claudia; Artemas; Zenas, the lawyer; Philemon, the beloved brother; Apphia; Epaphras, the bond-servant and Apollos, the eloquent. These and many others were Paul's loyal friends. Paul considered making friends to be a part of his missionary work. He went out of his way in order to make new personal contacts and to be the friend of all, Jew and Gentile alike.

Paul's wonderful epistles far exceed in value all the

Mary, the busy; Alonzo and Julia, fellow-prisoners; Amalia;
 Thomas; Eliza; Apollo, the approved; Aristobulus; Hercules;
 Hercules; Tryphena; Tryphena; Peter; Peter, the chosen; Mary-
 sister; Philon; Peter; Peter; Peter; Philon; Julia;
 Peter and his sister; Cyprian; Lucius; Jason, the comrade;
 Joseph; Tertius, the eschewer; Selma, the host; Erastus,
 the city treasurer; Gaius; Gaius, the collector; Stephanus;
 Fortunatus; Abolus; Nephthylis, the fellow-holder; Gaius;
 the alive; Jason; Peter, who loved this present world; Archippus,
 the eldest; Titus, the partner; Laila, the grandmother; Eunice,
 the mother; Gaius; Gaius; Gaius; Gaius; Gaius; Laila;
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classical literature put together and for the last eighteen centuries have been an inexhaustible fund of instruction and comfort. They have been the richest mine of doctrines of free grace and an armory against lifeless formalism. They are the mightiest lever the world has ever known for evangelical reform and progress in the Christian Church.

Paul's influence on the Roman world was very great. His influence was felt in Rome as much as it has been throughout the world. Even Augustine (354-430 A.D.) came under his influence. According to his confessions he was in a garden of the Villa Cassiacum, not far from Milan, in September of the year 396, experiencing most violent struggles of mind and heart, when he heard the voice of a child singing, "Take, read!" A copy of St. Paul's Epistle to the Romans was lying nearby, which he opened. His eyes fell upon these words, "Put on the Lord Jesus Christ." (Romans 13:14.) From that time on, his restless heart was at peace.

classical literature but together and for the last fifteen centuries have been an insuperable part of instruction and culture. They have been the richest mine of knowledge of true Greece and an artery of life for the world. They are the lightest jewel the world has ever known for evangelizing nations and progress in the Christian Church.

Paul's influence on the Roman world was very great. His influence was felt in Rome as much as it has been throughout the world. Even Augustine (354-430 A.D.) owes much to his influence. According to his confessions he was in a garden of the Villa Maecenas, not far from Milan, in September of the year 396, experiencing most violent struggles of mind and heart, when he heard the voice of a child singing, "Take, read!" A copy of St. Paul's Epistles to the Romans was lying nearby, which he opened. His eyes fell upon these words, "Put on the Lord Jesus Christ." (Romans 13:14.) From that time on, his restless heart was at peace.

Paul was also a blessing to many classes of people. Great masses, crowds, and whole cities were influenced by him. Perhaps the greatest tribute ever paid to any world teacher with respect to the effectiveness of his teaching was voiced by the Jews of Thessalonica when they said: "These that have turned the world upside down are come hither also." (Acts 17:6) Paul's pedagogy appealed to the philosophers of Athens, and upon their invitation, Paul met them on their own grounds and proved his point conclusively by quoting from their own poets (Acts 17:16 ff.). In Ephesus Paul preached so effectively for two years that, "Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver." (Estimated at about \$10,000.00)

The permanent results of Paul's pedagogy is shown by his influence on early Christian education, on the history of Europe, on the history of the Church and by his present-day influence.

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Although Paul was not a personal disciple of Jesus, it is unquestionably true that he understood the content of the Christian message better than any other Apostle. One-fourth of the New Testament is the result of his pedagogy, and another fourth was written by one of his companions, much of which is about Paul, and gives us the only information about him outside of his Epistles.

Paul's influence on the history of Europe was due to his extensive teaching-travels throughout the Roman world. His work was so important that some have called him 'the second founder of the Christian Church'. He united the Occident and the Orient, thereby predetermining the history of Europe to the present day.

Paul's influence is seen on the Church by his influence in the lives of influential leaders of the Church, such as Augustine, Luther and John Wesley. It is also seen in the expansion and organization of the Christian Church.

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Paul bore a multitude of outward and inward troubles with patience and joy. This alone was a big inspiration to the Christian Church during their times of persecution. His life was a picture of real Christian morality.

Paul seldom appealed to the law in connection with the moral demands which he made (I Cor.13:34), but he laid stress upon the Christian consciousness of his communities. He wanted the members of the Early Church to feel themselves members of the one community of Christian churches (Rom.16:4-16), and that they were bound to the most consistent ordering of their manner of life (I Cor.7:17; 11:16; 14:36) in order to maintain their Christian churches (Rom.16:4-16), and that they were bound to the most consistent ordering of their manner of life (I Cor.7:17; 11:16; 14:36) in order to maintain their Christian tradition and

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mutual support.

Weizsäcker gives a good account of the organization of the Apostolic Church, and as we know, this organization involved many problems, for on this organization depended, in a large part, the growth and expansion of the Church. ⁷⁶ Problems of organization and problems of teaching seem to go hand in hand, for no church can have a healthy growth without the right kind of teaching.

Paul's present day influence in the world is seen also in the tale of figures. The 1928 World Almanac gives the following statistics for the religious membership of the world:

Roman Catholics -----	331,500,000
Orthodox Catholics -----	144,000,000
Protestants -----	206,900,000
Total Christians	<u>682,400,000</u>
Jews -----	15,630,000
Mohammedans -----	209,020,000
Buddhists -----	150,180,000
Hindus -----	230,150,000
Confucianists and Taoists -----	350,600,000
Shintoists -----	25,000,000
Animists -----	135,650,000
Miscellaneous -----	<u>50,870,000</u>
Total	1,167,100,000

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Paul's present day influence in the world is seen also in
 the sale of Bibles. The 1925 World Almanac gives the following
 statistics for the religious ownership of the world:

Roman Catholics	321,500,000
Orthodox Catholics	144,000,000
Protestants	208,500,000
Total Christians	674,000,000
Jews	15,000,000
Mohammedans	200,000,000
Buddhists	150,000,000
Hindus	200,000,000
Confucianists and Taoists	200,000,000
Shintoists	20,000,000
Animists	100,000,000
Miscellaneous	20,000,000
Total	1,167,000,000

From the simple quantitative standpoint Jesus and Paul influence more people to-day than any other world teachers. But Paul always gives Jesus the pre-eminence and stands aside before the Master Teacher. The supreme purpose of all of Paul's pedagogy was to interpret Jesus to the world and to make Jesus known among all nations. We see the results of Paul's influence in the great missionary enterprises of to-day, in the great student movements, and in the deepening desire to make Christ known and to proclaim the brotherhood of man even unto the uttermost parts of the world.

VII. Comprehensive Summary.

The purpose of this thesis has been to bring together material from various sources related to Paul's missionary training and activity. Paul used educational as well as evangelistic methods in all of his work. He used the discussion and discourse methods to great effect in his teaching, but in his evangelistic work he tried to give his hearers and his friends a true portrayal of the risen Christ and of His redemptive grace.

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to do this in a large measure through his letters when he exhorted the Churches to be true followers of Jesus Christ. His teachings also emphasized the upbuilding of the intellectual, spiritual, emotional and physical sides of human nature.

Paul was zealous for new campaigns. He sought for new open doors and went where the Spirit led. It was in Asia that he was forbidden to preach. It was to Macedonia that he was called. In his collections for the Jerusalem Church, the provinces were the unit. He seized the strategic points and made them centers of evangelistic life for the whole province.

Paul always aimed definitely at converting men and women to faith in Christ. The elements in his preaching were, first, an appeal to the past which implied sympathy with his hearers. Second, the story of the life, death and resurrection of Jesus. Third, an appeal to the spiritual needs of men, offer of pardon for sin and assurance of peace and a new life of power.

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 Paul preached in a plain life of his people, explained clearly,
 introduced the scriptures and had a Church capable of growth and

expansion. After a year or two, he returned a second time and sometimes a third time. Almost at once he turned authority over to new-founded churches and thus called out native capacity. He knew how to let go and how to keep hands off, and so his converts became missionaries and his churches had initiative. He influenced the lives of his associates and kept in touch with the churches he had founded through his epistles. His influence spread to the Roman world and to a mixed church of followers in Rome. He exerted a strong influence on many different classes of people. Great masses, crowds, and whole cities were influenced by him, even the philosophers at Athens.

Paul's present-day influence is measured partly by the number of converts to Christianity who have become converts through the influence of his life and works, and partly by the large number of people, including professors and students, who are making a special study of his writings in order to set up better and more noble standards of Christ-like living. We realize the value of what Paul has contributed to the world in his interpretation of Christ's Gospel when we consider the number of books written

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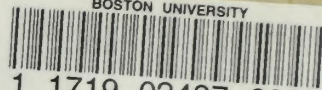
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